

M 1326
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San Francisco, I, II, Open

Mr. Nyland: Is anyone new tonight? You are, oh several. Does that mean we'll have to talk about work? Or Gurdjieff? That was the question, why do you come? Curiosity? Or perhaps a real interest? One never knows until you taste a little bit and then perhaps you will know. --You're sitting so high. Are you on the table? (Answer.) Well, last night we were a little serious, huh? Maybe tonight we, we should continue with explaining and at the same time since there are some new people, answer some questions also in a very simple way. Let's start with questions. Who has any on his heart? Yeah.

Question: I've been reading a book by a student of Ouspensky. He says that... (Mr. N.: Who is he?) Rodney Collins. (Mr. N.: Is he a student of Ouspensky?) He was. (Uh, huh.) ...that observation with an observer and an object is difficult, tremendously difficult, and in one part he says...(Mr. N.: Wait a minute, what is difficult about it?) Remembering the observer, but he says that if one observes, the self observes in the presence of three forces and the third one is imaginary, not imaginary but something like the sun from the (). You are observing yourself observed in the presence of a third force. I've tried to observe in that fashion to be alert and I can't see that it's any easier or any more difficult. Am I not observing, or is it not possible?

Mr. Nyland; You know it's very...it's really sad that Ouspensky died. It would be very good to ask Ouspensky if he ever had done it. I'm afraid if he were honest, he would say no. But it looked well; when I wrote it down it looked like it was an interesting experience. It's all blah-blah, absolutely nonsense. Don't try it; it won't work because one isn't even clear what you have to do. For instance, an imaginary force, how do I imagine an imaginary force? (Q.: He defines it as the third force in me.) I know that one isn't sure, that one is blind to it. How do you open your eyes when you are blind? (Q.: You can with someone. You have to know you're blind.) Yeah, and then you open your eyes. Who opens them? Observer and object. Who observes observer and object? (Q.: You have to imagine that there is something there that can.) The third force? (Q.: No, the little I.) Have you experienced it? Have you got, who's that little I...(Q.: Objectiv...) ...I thought the little I was the observer. (Q.: Oh, yes.) So that's already one. Now the observer is observing the object. Is the observer also observing himself? (Q.: With the little I.) With...no, no, the little I is the

observer. (Q.: All right.) Unless I don't understand it. I think the function of the little I was that it observes something...(Q.: That's right.) ...so I call it the observer and that what he looks at is the observee, or an object, and therefore the observer is identical with the little I because by definition I say the little I has to do something and it is observing, impartially. But now if I become aware, something in me becomes aware of an observer, let's say the little I, and object which is me, what is this that becomes aware of two observing each other, or perhaps one observing the other? (Q.: It can't be anything.) I don't think so either. That's why I say it's silly. And it is not clear. What is work? You define it now.

Questioner: Work would be the process of observing. (Mr. N.: Is that all?)

That's all, for me that's all there...(Mr. N.: Is, is that what observes, does that exist?) (Phrase unclear)

Mr. Nyland: I'm here as an ordinary human being. I sit in a chair. Now I hear a little bit about Ouspensky or maybe Gurdjieff via Ouspensky via Rodney Collins, and all of a sudden I get an idea that something ought to be observant because I read somewhere about self-observation. So now I want to try it. What do I do? Because I say, self-observation is good for me. (Q.: Well, I try to observe my physical manifestations.) Which? What I is this? (Q.: Well, when I can have it, when I can be alert enough it is the small but different I; it's as if my regular I's were all blown up out of proportion.) You don't mind if I keep on questioning you. (No.) What are the different I's blowing up or not blowing up? What are they? (Well, there's the I at seven o'clock in the morning, the I at...) No, wait a minute. What is that I? (The personality.) Good, then let's call it personality. All right, that is, you as you are physically with a feeling center, with a mental center, and it wakes up at seven o'clock in the morning, and it says "I." It says, "I get out of bed." (That's what it doesn't say. It forgets to say that.) Oh, doesn't it? (It doesn't say that until maybe about ten o'clock in the morning.) Oh no, wait a minute, I say it very many times. I say let's get up. Sometimes I say we because I want to make it majestic. And sometimes I have a hard time convincing me that I, that is my body probably, should get out of bed. It's a very simple kind of a thing. Say, I speak, my personality speaks, and it comes maybe from a mind and it may come from somewhere else, I don't know, but in any event something takes place and I call it speech. Seven o'clock I in the morning is the same kind of seven o'clock I at seven o'clock at night probably. What's the difference? It's a different aspect of personality if you like (Yeah.)

and it says all the time "I" and maybe there are different sides to my personality and all of them I call I because I is personality. It's only different facets, different ways of how this personality is behaving. Don't start making such distinctions of the different I's at seven o'clock as if that little I at seven O'clock doesn't remember that at twelve o'clock it has to eat. It knows very well that there are different ways of how, let's say you live in a house and you look through different windows, but you're still the same person; only the window is different. Or that whenever you meet a person you call him "Jack" and another you say "Herr Docktor." It doesn't change you very much. You adapt yourself to different conditions, but its always you and you know well enough that it is you. Let's call the myth of the different I's, let's throw that out the window. It is very confusing. All it means is that my personality behaves in different ways and of course I call it I because what else will I call it. It will be helpful if I called it, "it." That will be very interesting because if I say "it" then I could also say "I" and use that word for something else. No, we go back to observation. What is it now? Who is observing what? (I is observing it.) You call it little I? (Little I.) Good, where is it? You had it right. You said the right thing a little while ago. (Then it must be outside.) No it isn't. You know darn well it isn't. (Oh, I know it's not.) No, because I happen to think about it and I come to a conclusion I want to do something, and I'm in full command of it whatever I want to do. It is not outside at all. And it's not my atmosphere, which belongs to me, and sure it is a process, and an observing has to go on and there has to be something that observes and records. And of course if that's the case and there has to be something that is being observed. So now let's get it clear. Where is what and what is taking place? Here's your body. You sit. You happen to think about the possibility of self-observation, and now you want to set it in motion. What happens now? What takes place in you? (A struggle, a separation, an observation.) Have you any clear idea of what actually could take place because when you say "struggle" I don't know yet if you mean the same thing as I would mean. What is so difficult about it? For that one moment to have an observer, one moment, where is the observer? (In the mind.) Yes, right, in a certain section of the mind, and from there it starts as an objective faculty observing an object. What's the object? (The personality.) No, not all of it. It's true that it ought to be aware after some time and in the state of being awake it ought to be able to notice or at least perceive in some way or other the totality of my personality, but for work in the beginning I don't start out that way, you know,

because now I want to have the little I observe me and I limit that what is me only to a little bit of me or sufficient, but in any event, nothing else than the physical existence. That can actually be observed from the outside, and it is as if the I is outside of me. It is "as if"; it isn't there but I want it to, for the sake of becoming more objective to me, to act as if it is outside looking at me, observing; and observing means now recording. So the little I has a little task, the observation of that what is the little I observing me; my body as an object has to be recorded in an impersonal way, impartial, you see. It has to be a true recording intellectually, stating the facts, a fact of my existence, the fact of the existence of my physical body, the fact even that the physical body is engaged in a physical activity, and that's where it stops because it has to be impartial as there is no particular criticism or description. It's just interested in the fact that my physical body exists and this is recorded in little I and in addition it has to be done at the moment that it happens. Okay. Now we have three different requirements for the observer to function in the correct way. What happens now when I say I want to self-observe or I want to set the process of self-observation in motion. The location is there; I see the functioning and the attempt has to be made somewhere in me that I would like the little I to appear. Does the little I exist before I make this desire known? Is it there? Don't I see it? Or is it going to be created? It's important question. (It must be created because even if it weren't seen, it wouldn't use...) Well, it could be created; it could be there without being used. It could be there and it could be a screen in front of it so it even couldn't observe and it could be that I am blind. So really those are three possibilities. I think for the sake of argument we'll assume that it doesn't exist and I have to create it. Because if I follow the other line of reasoning that it exists but is of no use to me because I don't see it or it doesn't observe, it simply means that for all practical purposes it doesn't exist. It might come to the same thing. All right. I create it. I create it as result of what? (As a result of wishing to use it.) No. All I want to do is create it, you know, and I create it in such a way that I wanted to do certain things, so that is my creation. I want to create an observer and I want that observer to do some work. So there are really two steps. First there is the creation of something I call little I and then giving it a task to observe me. What happens to me when this happens? Where is me? (Me continues on as before.) Is it conscious or not? (Me isn't.) Unconscious. (Unconscious.) Completely unconscious. It stays that way. The little I is now conscious. (Yes.) By definition. The little I observes, I say, as a result as something that takes place in my

unconscious state, wishing to be conscious; or rather to say it clearly, something in me wishes something else to be conscious. which will have a relation with me because it has to observe me. At the same time there is another kind of a relation because I want that to be created and something in me starts to create that as an objective faculty. So they're very closely connected with me, but it is not me as a personality. It is a separate function and for that reason I say if I call my personality "it" then I have the right to call that what is the little I, real I, and the characteristics of the little I is that it is observant, that it is aware of my existence, and that it records the fact of my existence simultaneous when the action is taking place. So whatever my behavior is physically, it is recorded in the little I; that's why we call it an observant I, and behind that little I that is as a telescope sitting there recording is Beelzebub () Yeah, he's on Mars even. And he looks at the earth and that's me. Understand that analogy? You do? What is Mars? (Mars is the, it would have to be a cell of some sort, a part of the mind, the actual physical thing in there that is...) What's the earth? (That's another planet that a, the cells of the body...) We got it mixed up didn't we? (I did.) I'm afraid Ouspensky did. All the planets are emotional states. Earth is your physical body. Beelzebub is your conscious man. So now if Beelzebub is observing by means of a telescope the earth, the little I becomes aware, is observing the manifestations of my physical body. In order for the little I to be able to do that it has to be on Mars. Mars is an emotional state; therefore I, in which now this little I happens to exist, has to be in an emotional state in order to allow Beelzebub to look at myself. All right? (Uh, huh.) That means what is the state as expressed by the emotion of Mars, representing the planet Mars? What kind of planet is it? (I don't know.) Don't you know enough about Mars? You don't know astrology? (Well, then it's an active planet.) Sure, what do we call Martian, huh, when you think of the army, wanting to fight, ready to fight but not fighting as yet. The state, Orage used to call it a state of puff. You know what he meant by that? (Puff?) Puff. It's probably an English word that he wants to use. It's a state of being hot under the collar. It is a state of almost boiling over. It's a state of excitement. It's a state of a great wish, great intellect, great desire to obtain what the wish tries to indicate, and this has to be the state of a person in the little I observing the body. So that's how the condition of the little I when it starts observation, and I now wish to create that kind of an entity, and when it has been

created I want to endow it with certain possibilities of recording behavior forms of myself. It is logical that since it doesn't exist that the little I does not create itself. It has to come from something that is me. I still want to create something that is objective because that is the definition of little I when it can observe impartially. It becomes objective to that what I am manifesting. Still I think and I feel and I wish a little I to exist, and this process is completely unconscious or it is done by subjective means. My mind and my feeling belong to my personality, and the totality of my personality is of course subjective. How will I now introduce something you might say as a concept that ought to be objective when I start to think and feel. How can anything subjective create something objective? (Through imagination?) Perhaps it's right, but a special kind. It has to be really a definite wish on my part as pure as I can make it and it has to be a thought and the quality of the thought and the quality of the wish has to be such that it almost will resemble what I think is objectivity. And then when I try to create it, not knowing exactly if it can exist, at most I can say, I make it in a creation as if it will exist. So you might say, it almost takes the rug away from under the little I because it starts out from the subjective something, hoping that it might function objectively, and when I consider the functioning, I say it is not even real, and I hope it will function as if it exists. So you see how poor the equipment is and therefore the reason when I want to wake up or I want to say I want to become objective to myself I really have no instrument at all in the first place, an observer which doesn't exist and which is practically 100% still objective as a concept and there is no telescope and all there is is me existing unconsciously. It's really a terrible situation, you know. When one starts to think what is meant by work, and surely one cannot be flippant about it because to all intents and purposes it looks like an extremely difficult kind of a thing to do. Allright. I now assume that there is in me that kind of a wish and that at a certain moment the energy is represented by that wish is converted into the actuality of the creation of the little I. You see, that is the process. (Each time that it is wished for though, it's not permanent.) Oh it cannot be, how could it. The little I is too small. Moreover, it doesn't exist. All it does is to work "as if," and it is in a surrounding in the mind which is completely subjective, and that even if certain section of the mind is more or less adaptable, the possibility of the existence of an observer there, the neighbors, which is the rest of the mind, mental functioning taking place in different segments of the brain, are going to look at that telescope and say,

"What's this?" It's a funny neighbor and the mind is a community. In the mind all the different functions know each other more or less, and they're on good terms and they live in separate houses without interfering with each other by formulatry as long as it is formulatry, as long as it can do that it has no interference with the pondering faction, and there's a special location of the thalamus doing certain things in connection with translating thoughts and ideas into feelings, but for the rest, there's my memory also separate function somewhere, but you know, all of them are good friends, because all of them are subjective, and all have something to fulfill as a function and are quite happy to do it. Whenever I get an impression from my eyes or any of the other sense organs it doesn't interfere with whatever takes place; it goes its own way; it receives impressions, recorded somewhere in my mind and then as a fact that exists, being subjectively recorded it goes back into my memory and I can recall it at a certain time. But here's the little I coming in all of a sudden, and it has a sign on the door and it says "Objective Faculty." And the rest being brought up subjectively, they come around and look at it and say, "What's this?" And the mind is not so stupid, because when it says objective, it knows it is not subjective, and because of that it starts to object to it; sounds funny, it's probably the first time the subjective mind became objective. In any event they don't like because I think that the mental functions as such, being happy among themselves don't want an intruder and as soon as someone comes in which is a little different and is not acting like the Joneses, then of course they will object; they all ban together and try to get the objective faculty out of the window; that's this state. The little I is in a field of animosity and everybody looks at it and wishes it to be away somewhere else because there is danger in something that you don't know anything about. For this reason it takes a long time before the little I actually starts to establish itself. And that only when it starts to grow up a little bit does it have a chance of rebuttal, you might say, or explaining itself why it's there. And although in the beginning there may not be much contact between the subjectivity and the objectivity, since the objectivity is wanting to stay there and definitely wants to stay there as long as something in me is interested in the creation of the little I; finally the rest of the mind will have to accept it as a fact and make the best of it, and then instead of being an enemy they will join and the subjectivity can't lick the objectivity; they join it. At such a time the little I has had enough material as a result of observation that there is a difference between that what is an observed fact via the objective mind and via the ordinary mind. And it becomes more and more

apparent also to the subjective mind that objective facts are more desirable because they are more reliable and they're always the same. And the mind, being what it is interested in the, the possibility of improving, will gradually become friends of the objectivity. And then, really, all of them "can go to town" because they they are happy. But it's a long time before that happens and in the meantime the poor little personality still has to be what it is unconsciously and only every once in a while there is a little I, you might say, observing, and the influence of the little I on it, it being already well established, you know, substantial citizen of this world of unconsciousness, is not going to be affected too soon by a little bit of something that call itself "as if objective." The results of course are quite obvious that it will take a long time for anyone to become conscious and that even if he is that, he will have a hard time convincing that the consciousness is enough for a person to live by because there's the body and there is also a feeling center and at most that what the brain might become is such a small matter because it stays in the brain and it has not as yet any particular effect on the changing of the personality. Now is it clear to you? (Uh, huh.) Now don't ever make mistakes and quote Ouspensky. Use your own words, and it is very, very simple because the little I when it is observing is busy. The unconscious state of myself is not aware of what the little I is doing, not even in the ordinary sense aware because that what is unconscious cannot be aware in our terminology. Awareness means that that what is taking place is recorded in an objective sense as distinguished from that what is simply noticing or an alertness. Alertness belongs to the personality as it is, unconsciously. It simply means a quickening of one's life and the impressions one receives. So it gives the memory a little bit of extra energy and perhaps because of that one can recall facts about oneself. Most likely when one is more alert they will last longer, and that's as far as the ordinary personality can function, the way unconsciousness will allow a person to be, and it has nothing to do with the fact that there is a little I observing in the meantime. The little I tries to observe. It tries to send attention to that what is taking place with the body. It is observing the earth. But when I'm on Mars the earth doesn't know that there is a telescope somewhere which observes the earth. So the fact that the little I is observing doesn't help me as body or as earth very much. The effect of the little I becoming actually helpful to me will mean that that if there is an I, this time not as if but actually in existence, and sufficiently grown up to stand on its own feet, when it sets out to descend to the earth, and that's why Beelzebub comes to the earth, every once in a while, six times, in order to find out what is actually happening

and being on earth and to try to help the poor people who are suffering. After the state of observation which includes impartiality and which includes simultaneity, the next step for the little I is to prove that it actually is objective and that it can maintain its subjectivity when it goes down to earth. That is when it starts, this I, participating in that what is the behavior of the personality. It's a second step and it's a very important one because only after this happens the personality becomes cognizant of the possibility of an objectivity existing next to the subjective manifestations. And by that time since the little I is grown up and it is real I and can be helpful, it has a quality of a different kind and is higher than that what is called subjectivity. The reason why the little I now grown up is different is because it has freedom. That is really the quality of an I, that it can observe and is not affected by the conditions of the body, and it is not swayed by whatever the body likes or whatever the I observes in trying to judge about it or criticizing it. And when this I now comes down and participates in the functions of my body, there is a possibility of a recognition that something of better and a higher value is present in my ordinary existence. And finally as a result of that the influence of the I on it will become noticed and the it under the influence of a higher force containing more light, more insight, more warmth, will actually affect the behavior of myself. You understand that? The third step is that in that kind of a realization that the body as it is now and as it has behaved wants to prepare itself for settling the debt which the body has towards Mother Nature. And for that reason it wants to have as many possible manifestations to its credit so that you might say when it is ready to pay Mother Nature that it can say, "Yes, I'm qualified because I know everything that I have to know." I even know the things that were not originally meant for me by my type, but I have investigated many other things and experimented with different forms of manifestations in order to equip myself fully for the examination that Mother Nature is going to give me. That is at the time when I want to pay for my existence so that then in that kind of a freedom I will have a right to leave the earth for whatever it is and go up to heaven. You understand? This is called the experimental period; it is the difficulty that during that time when the it, that is my body, will want to undergo an experience different kind of states of manifestations that a certain amount of energy has to go in that direction because that what is ^a new manifestation for me is of course difficult to do, particularly in the first, at the first time. And that when this energy will have to go in that direction there may be less energy to continued feeding of I, and that I being objective in the presence of something that requires so much energy as a new manifestation. At the same time, if

the little I grown up to full I now participating in the behavior forms of myself as personality is now engaged in enlarging its own world and it comes through, that is it remains in existence and still has the influence on my body and the behavior of the body to affect it, then, you might say, at that point is ready to go over into a new form of further evolution. And I carries then it to that particular point where it is ready to leave the earth. During this period of experimentation I finds out what its own value is, and as I say, when it passes the examination it is ready to go over into a different realm of the Cosmos and can leave the earth for whatever it has been and say good-by. Is it clear? (Just to be clear, this is the process at that point of Rascooarno?) Rascooarno of the physical body. There are different Rascooarnos. (Oh, alright.) It's only the physical body because it has outlived its usefulness when one is ready to go over into a different level of being. That level of being is a planetary level; see, you're still in the Solar system, and you're still subject to the law of the structure to even living on the planetary level with Kesdjanian body, you are still subject to death. Something still will die; so there will be a second Rascooarno. But you understand work? This is what I mean. Understand now the attempt of what you should do, and you must not theorize. All right? Good. What other questions are there? As you notice now this was fundamental in the description of work. I don't know how much curiosity you have about work because it may be very easily satisfied when you know only...then you say "oh, that's it" and then go home and forget about it. This is particularly to new people. Your curiosity alone and simply to satisfy it and to come here just to listen a little bit is of course absolute nonsense. It's not a question of finding out a little bit because you can read that in a book. You have to know for yourself that what you hear and what you perhaps now are listening to may have a different kind of value than just listening to it and unless it is put to practice in your life, it will never have any particular benefit and all it might do at a certain time to satisfy a curiosity giving you a nice little time of enjoyment and tomorrow morning you have forgotten about it because you read the headlines in the newspaper and you are not further interested in any kind of life of this kind. When I say life of this kind I mean that the emphasis of one's life has to be changed from the ordinary outer manifestation to something that is more essential. And unless you understand the aim of that kind of philosophy that we are talking about, really is that and it not just a gathering a little information of some data but it has to be put to work in order to build something else, and that the whole quintessence of kind of work like we are talking about has to do

with the possibility of evolution of actually freeing yourself from that what we call bondage of earth. And unless you understand that you are bound, work will never have any meaning for you. The question of curiosity has to be based on something and I hope it is not only curiosity. It has to be based on the realization that there is something empty in you and that conditions as you would like them to be are not the way they are or that that what you expect from certain conditions is not always living up to what you hope for. The question of dissatisfaction with the condition of yourself and particularly when you are interested in self-study that you have come to a certain wall that you cannot climb over unless something quite fundamental is done. I mean by that that a person living in life is of course affected by different conditions as he finds them, and that every once in a while that creates a problem in him of how to behave and what to do or even what he wants to think or can feel. And that there is very seldom a real correlation between that what he feels and what he thinks that he actually can do it when he comes to the question of what is this material that I represent at the present time as a personality and to what extent am I reliable or that what I consider facts, to what extent are they absolute for me? With other words it's not that I want to negate the possibility of the utilization of the subjective facts because in ordinary life in an unconscious state I do nothing else but use them and it doesn't make very much difference if I lie a little bit about them as long as everybody else knows I was lying because they lie too. But when it is a question of evolution in the real sense of finding what is really the aim of man's life and where should he go to or whatever might happen to him when he happens to die physically and what is this particular life that now exists in each one of us and where was it if it was anywhere before I was born and where will it go when I die and how do I consider the totality of life existing now and hoping that somehow or other I will be able to understand it if I start to understand what is the motivating force of my own life. If I contemplate the universe of which of course I'm part and about which I like to read because it's interesting and I cannot conceive of miles and miles in the billions and billions of, and the eons and the light years and so forth, of certain distances. Naturally, I have no concept of what it is and only a few little numbers and words about it and I say "yes, that's probably correct." But to have a realization of what actually is taking place, of course, it's impossible. And even if I put it on a smaller scale and say here's my ordinary solar system with the sun and the different planets that run around the sun and the earth also rotating and all the people are living on earth and

doing this and that and the other; for me it is, of course, such a picture that I cannot conceive of because even in ordinary organization of this kind of living that we do now people really don't know each other anymore, and much of that what is an organization simply has outgrown its usefulness because there is no proper relation and only cogs in the machine and that naturally does not imply that there is any feeling left. So when I consider these things from the standpoint of myself, here I am as a human being living on earth, and the earth being part of the total system that I see with which I am a little familiar and if I start then to multiply that and project it in space and I call that the universe as it is, of course I become a little feeble minded. The point is, however, that each person for himself is living his own life and is creating his own world and that perhaps that world of himself maybe be in exactly the same kind of proportional way existing for himself and then when he learns about other worlds existing and starts to realize that that what we call macrocosmos is principally the same as microcosmos, and that what man is in his own world is very much the same as that what takes place in a molecule that then there is a certain way of looking at things which might give a little more insight and then the question of life comes up because what is this that makes me alive and allows me to talk and to think and to communicate and in what way now is man as life and what is this function of organic kingdom totally representing life as it is in manifold forms and the manifestation of all such form being in accordance with certain laws. What is the meaning of that form of life existing now? At what extent can I even derive from this kind of existence that I know about something about possible existences somewhere else if I must assume that life exists forever and ever and is eternally living? It's a question of definition because I'm placed with the possibility that if life dies then I must assume that that what is life in me also dies, and this becomes a great illogicality for my mind because I don't want to believe that I was just born and that life started to exist with my Birth or conception and that then that life that now is represented by me in a form that that also dies when I die physically and of course to some extent if I start to think about it I consider it stupidity to assume that I only exist physically and that the only solution that could be attached to this kind of a question or perhaps solve it in some way or another is that I'm made up of not only a physical something that I call matter, but that there is quite definitely certain functions which border on a definite form of less density and I call them spiritual and in my good moments I call them religious, and that that what I say that this is the motivation, the creation of certain things when I'm an artist also is a concept which is not immediately

translatable into any form, and nevertheless they exist in an abstract sort of a way and when I talk about feelings and that what I actually experience and feelings of a higher nature that I call an emotional state that something is taking place in me, utilizing that what is matter but which is started or instigated by something that is not, definitely not, material. When I say that I hate, what is this hate in me? It becomes expressed in a certain way of behavior and perhaps I do something about it and when I hate a man and maybe I want to kill him and maybe I do. But what is actually that takes place as an emotional state when I say I'm angry? You see, these kind of things, this idea that a man must consist of not only his material form, of course, is course is logically quite possible to assume that he does exist of something else and that then if I assume it, that then when he dies physically that it might even continue to exist, and of course if I consider this possibility of something existing now and also after I die, then the conclusion must be what happened to it before? Is life for me at the present time the end and the only possibility or is there a chance that it might continue to live maybe with my name because in any event as a separate entity? And what is the real reason that I consider these questions? The problem only that that what I now experience in life is not entirely satisfactory to me to answer all the problems that come up, and if I then definitely wish to research in a certain direction in order to find a meaning, why am I alive and what do I do with it and to what extent do I have to take responsibility for it; then I'm entering into an entirely different kind of a world because it is not the world of outside ordinary manifestations but it is a world which is definitely linked up with what I consider myself to be, inner life as I am and ⁱⁿ reality what I believe myself to be when I go, you might say, deeper and deeper within myself and hoping then to reach a certain essential quality which for me represents much more reality than anything that happens on the outside of my life. These are the problems that Gurdjieff was interested in, and in order to place man as he is and as he was and as he always has been and perhaps would be, to make a person interested in these problems to such an extent aware of the possibilities of that what are inherent in him and in every person as a possibility that he would want to tell such people that actually there is a possibility of understanding the reason why he happens to live and that with this acceptance of life as it is now experienced, man also has a chance to free himself from that what is now form, the human being living on earth and evolving to a different kind of a level, a higher scale, you might say, manifestation of life, and that the totality of all living and the organization of that what we now call universe and the different manifestations we see outside of the earth and the different

laws that apparently are operative outside of our own solar system and the explanation of why the cosmos as a whole existed. These are things of the universe which you don't learn in a university. The question for oneself is not study; it is experience, and experience you will only get when you know what ought to be done and do it, and that the problem of evolution is not solved by means of a book and is not solved for oneself by just listening and taking it in into your brain or even feeling very nice and happy about it. Listening to music and being affected is not the same as playing, and whenever I want to have a book that I read, I would like to digest it in order to extract from it whatever food value there is so that then with that food I profit and may be able a different kind of a man. I don't become very much different when I have a little accumulation of facts in my brain; at most I become a little more well knowing but I'm not wise and maybe even a little brilliant or perhaps smart-alecky, but I certainly am not as yet a man. Only when the facts which are in the brain have been digested sufficiently by means of an experience that I really become a man of the world. And the characteristics of such a man is that he understands relationships; he understands other people and he understands himself, and in this understanding he has to show that he is conscientious and just and that whatever he will do is in accordance with a certain fundamental law which from our standpoint we call an objective morality law, as quite distinct from what is ordinary subjective morality on this earth or even simple ethics. The purpose of man if he understands why he is alive and if he wants to take the responsibility for that life as he finds himself to be is simply that he utilizes the particular period of what he is now when he is alive on earth and when he is, let's say, taking care of himself and when he tries to develop or to maintain that what he has as a man that is as an ordinary human being, a physical body, a feeling center, and some mind or mental function that help him to go across the street and think a little bit, that for that reason as a man accept himself that he in his life realizes that there is an additional responsibility laid on him for further possibility of development. And if one starts to believe this or hopes for and actually wants to accept it as a responsibility, that then the requirement of such a man is to do something about it, and it is not just to take in and drink in all kind of good literature or even so-called to go to church and have a dogma and to listen to a minister once a week and for the rest of the week forget about your religion, but that he has to become active. The application of that what is the philosophy of his life and can give him a conduct so that he then becomes in that way experimenting and actually experiencing that what he is, becoming a man based on what he actually knows, what he understands,

what he feels, what he instinctively can be and to what extent he is able to fulfill whatever are the requirements of any form of activity in any kind of surrounding. This is really the description of a man as he should be and of course we are not at all at that point. Look at us. We are stupid in many ways and we're completely uncontrolled; we lose energy whenever there is a possibility without any chance of controlling it enough. We don't even know what direction to spend it. We don't know enough about the affairs of life in a general way; we don't even know what is good for us. We still consider certain things evil, which may be quite useful if I could only digest them, and sometimes what I think is good for me simply is contributory to the fact that I keep asleep. You see, we make a distinction between a man who wakes up and a man who is still unconscious, and that what we consider now a waking-sleeping state is the way a man walks through the streets with eyes open. He's completely unconscious, and he is mostly unconscious of the potentialities he has. And it's only at the certain time when he has perhaps by chance or by luck in any event by something that happens to hit him for some reason or other which many times he doesn't know why; he starts to realize that the things that he sees and perceives in general are not always what he believes them to be, and that there's much more on this earth even perceptible than he has ever dreamt of, and for that reason man starting to think about such possibilities is really touched somewhere in himself that he knows something has to be done with this because he would not be responsible enough and I would say he would not develop any character if he just would gloss over these things and accept life as it is and try to get away with the least amount of energy trying to get as much as he possibly for nothing at all. Man, if he understands what he must become and also if he understands what he is, can see in himself the potentiality and wish for the possible development and hopes then that man as he finds himself has that possibility and could change it into the probability of an existence in which that what is potential now becomes for him much more reality, and the actuality of his experiencing will give him gradually the foundation which he could stand and from which he could become a real man with permanent quality, permanent attributes, permanent functions of himself which I could call traits of his character belonging to him and not acquired and not simply coming from his hereditary relations from that what he has, you might say, what has been given to him either by his father or mother or by Mother Nature in the form of astrological conditions, but that there is something that man could consider his own that he has actually lived for and, you might say, paid for in a certain way by which he then having acquired this kind of energy will feel proud that actually has used the talents that were given

to him in the best way. No one interested in work of this kind can fail to become responsible, and reversely no one who feels responsibility can ever be interested in wanting to work on himself because there is absolutely no sense that when you are satisfied with the way you are and that you believe as such that you will die anyhow and there is the rest is *laisse faire* so because tomorrow we die doesn't make any difference, when one is flippant, when one is superficial, when one is satisfied the way we are as we are without wanting to do anything about it and simply accept that what is and sometimes even says I cannot change it because it is my nature that I happen to be this way. All such people are completely outside of this particular possibility of changing such a possibility into what I call the probability. And that only those that when they see there is a probability for them, they still have to overcome the hurdles to change the probability into the actuality of work, and it is only if you wish to work that something quite definitely can happen to you because the experience will give you substance which will be deposited in one, a subject of an objective nature which will ultimately help you to build something that will become permanent and in having this and could become the abode or the mansion or that what is the house for that what is of a spiritual value, and maybe able to continue to live after physically one dies. The aim of one's existence, the real reason why you are alive, the real task that is set on you is placed on you by something that is of a higher kind that you perhaps will believe because it is again illogical to assume that everything is chaotic. There are definitely laws and the person who is interested in finding out what are the problems of such laws, he has to start with that what he can control. If I try to study mankind by looking at other people, of course I will get a tremendous amount of data. I will have the difficulty of classifying them and finally when I want to go down to its roots I will not know exactly that what I am seeing is correct, and even if I have to go by what other people tell me I don't know if they tell me the truth. It is always an

extremely difficult thing to write about someone else because usually what, what they leave are a few notes and if they write an autobiography it is, is quite possible it is a little colored because a man is not really honest enough to appear for the rest of humanity or the people he has dealings with in the way he actually is. Man always has a tendency of wanting to be just a little better or different or perhaps want to impress others and usually exaggerate a little bit and doesn't want to stick to the entire truth and only perhaps will give part of it, that what pleases him, that what he thinks he's entitled to and that what are his so-called bad traits he likes to gloss over them because they are not supposed to be known. Man as such as he finds himself when he is honest will know that he is hypocritical. He knows that he goes by appearances. He knows that he hides, that what he is essentially and sometimes for very good reasons because not only that he might be ashamed of it but also that he's afraid that it will arouse criticism on the part of others () with whom he has dealings, and a person does not want to be told the truth. A person does not want to be told what is wrong with him. He wants to be admired and respected and he only wants friends. He doesn't want enemies and that therefore if I try to study mankind including myself and I go and judge by that what I collect as facts about others I will never get to a degree of absoluteness that I know that that is it and nothing else but. You see, the reason why I start with myself is that is the only possibility that I can become honest. It is extremely difficult to be honest because I don't want to use my ordinary mind and my mind as it is now is so used to associative forms of thinking and is so used to cover up a little bit and it is so used to reinterpreted and to have a certain opinion, or a like or a dislike of that what is a discovered fact and that also when I trust my memory that that what is in the past a little bit I perhaps forgot what actually took place and I start to interpret it in some way so that it is more pleasing to me so that if I want to write about it, it actually can be admired and I will be,

let's say, I will receive a great deal of good publicity and people will take off their hat to me and say "oh, how marvelous to meet you." But when I take myself and I have my own world, I also do not have to give any accounting to anyone; I can even say that God can be excluded because if I don't want to pray and I only want to study myself, I keep it all to myself. I don't have to give an accounting to anyone because it's my inner life and it was given to me and to me only. It came from my father. They gave it to me, my father and mother, and here I am; I find myself in possession of my life and I can do with it whatever I please. I can take it and kill it if I think that is the end, if I actually think I would reach something with it. It is stupid if I come to think of it to do it that way because I would simply cut off all opportunities of further development. But aside from that I am master of that what I call life in that what I now wish to describe that what I really am, and I have a perfect right to embellish it if I want to and I can write in the diary all kind of things about myself which are noble so that I hope that later on when after I have died that someone, my grandson or so, will publish it and find it and say "ah, but my grandfather, he was a man." But when I do this myself, when I actually start to take account for myself for my own sake, when I feel that it is necessary to have facts that I for myself want because what is really a fact for me? It is the result of an experience which has registered in me and I call it a fact of existence, and now when I say that this has existed in the past and I want to continue in a certain direction that what I hope for in the future, that what I stand on is my past and that will become each moment when I live, each time when another fact is added to that what is now the past and continues to remain the past; you might say the past is enlarged because the accumulation of more and more facts, nevertheless, it remains as past, a foundation on which the future will have to be built. If evolution is the possibility of a future development I want to be sure that that what is evolved actually is founded on something that is solid enough. I

do not wish in the direction of evolving after ten years to come to the fact that that what I assume to be the truth is not the truth because that which I have built, that become shakey. Building on rock simply means that it is as a rock, rock, reliable on which even the church is built. When I say not sand, not affected by rain, storm by outside conditions, not affected by opinions of others even if they would know about it, which I won't tell but even if they did, the solidity of myself will give me facts which remain for me irrefutable and on which I count because it is my foundation, and no one else, and I do not invite opinion or consideration or judgment from anyone else who cannot judge because I am the sole judge. What I need is collection of facts which are truthful and then what I need is a conscience because unless I look at these facts properly and I value them for whatever they are worth, that kind of a conscience is not inborn in me. So that man when he finds himself collecting facts about himself and wanting to have something on which he can build, he needs help of a certain kind, particularly when he is honest. He is a little afraid of taking the facts as they are presented although he says, "yes, they are as absolute as I can make them." Maybe they have not been proven to be actually what he hopes they are and also he has to have this relationship that when he wishes to evolve that he is going to enter into a different kind of a world if his aim is, in the first place, to understand the laws of earth, and in the second place, trying to become free from them. So that therefore his journey, you might say, is directed towards a higher kind of a level and hoping then to arrive there, he wants to make sure that he will be friendly received. A person's conscience is to try to introduce a quality of the level where he wishes to go into that what is now his possibility of foundation as fact so that then on that he can act, that is, he can become active using such facts and building on them by means of that what he knows consciously and what he feels conscientiously. This conscience of him belonging to a higher

level has the quality of a God-like creature which tells him what to do, and in this sense man becomes not only that what he is on earth but he becomes already partly that what he wishes to become, and in the terminology of development in an evolutionary sense, he calls it God-like to distinguish it from that what is ordinary mankind. Now these problems continue to exist when a man starts to live and he starts to live his life in the best way he can and he starts to collect facts about himself which are reliable, absolute, and permanent. Then he will have solidity which is only a foundation, and then he will find when he starts to build that he has to build with material which also have to be more permanent and that he knows that he will have to endure, and he also knows that that what he has of this earth will not endure because the laws of destruction on earth will mean that even earth as a whole will disappear in time, whatever will be left, or rather whatever will lead up to the possible continuation of earth as a planet in a different scale, going up, you might say, going up the scale of Cosmos of that what is the Ray of Creation. Nobody knows this and only when a man works on himself, he will find in himself a replica of what might happen to the earth. If the earth in man is his body, what will happen to his body and to what extent can his body be used for the possibility of growing certain things which then become more permanent. This of course is the idea of the formation of not only one or two but three bodies existing in man in a full grown condition for the reason simply that such a man could be in equilibrium and would out of such equilibrium of three have the possibility of evolving one as a unit representing an entity with a new life force directed toward further possibility of growth; that is the reason of three. When there are two there is no particular reason to assume that something different will happen because it will be either one or the other dependent on which is stronger. When there are three there is a combination possible in which something is formed which is not the same as the component parts and for that reason the newness of that what starts to exist and what is sometimes is called

the renaissance of man is then dependent on whatever the component parts are and in what relationship they happen to be fused. An introduction of this new entity as a result of fusion simply means that the step has been taken towards, in the direction of ultimately, let's say, at the Sun Absolute or the solution of a man's life and the solution of all his problems and the totality of his freedom. So for that reason we talk about the development and the possibility of the development of different bodies which will then enable man if he could develop them to give him an equilibrium even on earth. Man at the present time is lop-sided; he is not far enough evolved even to become harmonious. We simply mean by that, that he is not lop-sided if all three would be developed and that the condition at the present time of lop-sidedness is indicated that his physical body is full grown; it has come to the end of growth; all it needs is to die; that his emotional or feeling body exist only half, and that that what he call his mind is just about the beginning of a possibility an intellectual body. In the terminology of Gurdjieff emotional body is called Keshjan and that what is called intellectual body is called his Soul and that the aim of man is if he possibly can to develop a soul which would become permanent and which would then be of use to that what is called his God, in the sense that such a God becomes manager and maintainer of that what is the world and the universe. And when one says endless, His Endlessness, that was the quality of not having an end, that is free from time, that it is free from space in the sense that it has become infinity and that the realization of such an entity simply can be described by the words Omnipresent and Omniscience and Omnipotent. That would be the definition of that what man would wish to become or at least that he could be in contact with it. And of course that is the whole idea of mysticism that a man can actually grow in that direction and that he then in evolving from that where he is he could leave whatever is now too much and superfluous and enter into a different kind of a state of mysticism of uniting with that what he considers existing outside of

him of certain characteristics that he calls God-like and that man during the process of purification of some kind actually can have not only the audacity but the possibility of either fusing with that what is spiritual entity ~~or~~ hoping that that what is spiritual can enter into him so that he will be converted and transfigured. This is the problem of man in general, and one might differ in way of how he should reach it. It has to be, to some extent, mystical, because that what we consider is also, to some extent, secret, but the secret in the sense of exoteric knowledge is not secret for anyone who really wishes and that when I said the possibility can be changed into the plausibility and that what is plausible ~~could~~ become actual. It does not mean that it is ~~closed~~ to man who actually wishes and wants to die in ~~order~~ to reach his life, but that in all probability that what is coming and what ~~happens~~ and what will take place for all humanity as a whole is simply that many people for some reason or other will never reach even the ~~probability~~ of becoming aware of their existence in some form or other and that they throughout their whole lifetime will remain what we call simply supporting ~~cells~~ of that what is the totality of organic body as a body represented by mankind, by human beings as they are, in ~~which~~ each human life is nothing else but a cell and in exactly the same way as the human body is a hell of a lot of cells all put together and only a few which have special functions that the supporting ~~cells~~ of the body simply are there in order to enable the organs to function. And the maintenance of that what is necessary for the maintenance of the body really has in mind, that mind and feeling and sex can remain in existence because they have something to do. They have a task to fulfill and they really make up the personality of a man; that is, that what is his mind at the present time even unconscious and that what is his feeling will give him the ability to act in accordance with whatever the ~~mind~~ tells him to do or what his feelings ~~tell~~ him to do, and the great difficulty of man as he is trying to live is constantly affected by that what is being told from his mind and what is, you might say,

felt or translated by his feeling center wishing then to become active as a result of that feeling and that many times there is a disagreement between the two and because of that man does not know what to do and he doesn't know what to follow. The reason why man is interested in trying to solve that problem is simply that he is not at ease in this kind of a condition and man does not want to be constantly in a tumultuous state. Man wants either to sleep and not to be disturbed or he wishes to become conscious. There is really no alternative because those who do not wish to work, they will fall asleep, and they will become supporting cells and since they are asleep they will not know what happens to them. And it is far better for a man to remain ignorant instead of having a little inclination^{toward}, wishing to wake up and not doing anything further about it. Happy is a man who has no soul, and happy is a man who has one, but woe to him who is inbetween, trying to create one. This is a difficult situation and sometimes when one says "I want to become conscious" and the road is rather difficult and the conscience tells you to do certain things that really is not your inclination at all, that then you feel sorry that you ever have been in contact with that kind of a demanding philosophy like Gurdjieff has tried to define and that many times you wished you could fall asleep again and forget all about it and then hope that somehow or other ultimately you will reach Nirvana without making any effort. Of course it is again a question of definition; is it necessary for man to work? Does man have to make an effort? Why is he not awake now? And what makes him fall asleep constantly? And why is Mother Nature not interested in his further development? You see, these are fundamental questions; a man is constantly asleep because that what is the condition of earth forces him to remain part of earth and earth has a function to fulfill in relation to the other planets and the sun, and because of that man is subject to the influence of earth. Earth does not at the present time amount to be a good planet, and it is in the cosmic scale at an unfortunate place which is unfortunately quite chaotic and tumultuous and because of that the condition in which earth ultimately after eons of years

probably will evolve on to a higher place; for the time being man remain subject to the conditions that affect earth and wherever earth is in the solar system and wherever the solar system now happens to be; I say that is a different kind of a situation if one was born ~~two or~~ ^{three} thousand years earlier and if you were born a little later because then it might have ~~been~~ a little easier. It also would be different if mankind such was not born on earth but somewhere else, Saturn or Jupiter or any of the other planets, and one could conceive very well of forms of life that could be adapted to that kind of an atmosphere and that kind of a condition and they may not look like human forms and they may not live on oxygen but nevertheless they could represent a form of life in a different kind of form, nevertheless, being alive, The totality of all life if it is actually eternity must exist everywhere and always and no change and only a change in form. So the aim of man is to try to understand what he is here for; why should he pay attention to the possibility of growth? Simply because he is not satisfied ~~if~~ ^{he} is honest with the conditions which he happens to live, and he's not satisfied with having to accept the conditions that earth has ~~given~~ to him, and he's not satisfied to live always under a certain bondage for which he ~~was~~ not responsible but which when he realizes he is bound, he has a perfect right to undo if he possibly can, and for that reason he will be anti-nature when he wishes to evolve, and for that reason Mother Nature will tell him not to wake up because Mother Nature wants nice, servile, easy-going people who do not ~~question~~ why they are alive, and who will fulfill their function of ~~becoming~~ and gradually extending the possibility of remaining a transforming station for food that is necessary for the fulfillment of the functioning of the Cosmic Ray towards the moon and towards Anulious. It's the real reason why man is at the present time on this earth at the place "fa" on the Cosmic Octave and because of that everyone suffers, and because of that mankind as a whole or individuals as separately from each other at certain times have been told that he could be free. All throughout religions you could ~~see~~ ^{see} that that is

the motivating force that makes a religion alive, that will give mankind a solution to be free from that what is earth and to some extent you might say to prepare for their death or to hope that heaven could come on earth or at least at times indicate the direction in which his thoughts and feelings could go and that it is necessary for him to understand that there is an all ruling good beneficent and benevolent Father who takes care of everything that is alive, that the Bible, the Koran, the Vedanta books, all the different (), all that what is considered Zen, all that what is Hinduism, all that which are the sacred books of the East and all the different religions as we know them, Mohammedanism, Tibet, whatever there may be as Protestantism, of that what is Jewish Religion, all the different things you want to study them and you make a comparative religious study out of all of them; you will see there are fundamentals, things that are alike in every one. The consideration of man as he is on earth and the possibility of freedom because everyone will admit that man is bound and that only when he dies physically that there is a chance of freedom for that what could exist in addition to his physical body, but that this is not necessarily the solution because a man does not want to live until he dies, all the time having in mind that he has to suffer. He wishes to know now and there is no reason why he should object when anyone should object to it because a man as a birthright is entitled to know why he exists and what he has to do with his life, and for that reason a man who is honest and who wants to find out the reason of his own existence will try to find out day after day what is there that will give him light; and that will actually give him the possibility of living in a certain warmth of equilibrium, I call it a warmth of peach, a warmth of being at ease with himself. This particular process that man has to experience is simply, I've called it the effects or that what he experiences is like a firefly, lighting up at certain times and giving at certain times a little light, a little insight, trusting then that in the manifestation of such a firefly, man will be reminded that the

possibility for him continues to exist even if it is sometimes extremely difficult to continue to believe in it. And that the real reason for this little firefly is almost, I would say, twofold. You see, it's made up of fire and it is made up of flying, and what is the meaning? A fire is one of the elements; it is quite different from the other elements, earth or water or air. They are phenomena for us but fire is able to attack every one of them; to some extent fire is ~~is~~ dependent on ^(air) earth for combustion; to some extent fire and water don't like each other, and to some extent the earth doesn't care very much because it is not conducting the heat from the fire, and still fire destroys, and fire warms, and fire gives light. That what man is and is remind(ed) when he sees a firefly is fire. Fire is made up of tongues of fire extending from a basis from that what is burning in the direction of up towards, you might say, the sky, or wishing to be free from the earth and constantly that what is ~~feeding~~ the fire ~~and that~~ what comes from little sticks or something that is actually combustible, create a tongue of fire growing (?) (last part of tape not recorded!)